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BAPTIST BEGINNINGS IN ARIZONA

A THESIS

SUBMITTED TO THE DEPARTMENT OF CHURCH HISTORY  
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## CHAPTER ONE

### ARIZONA IN THE LATTER 19TH CENTURY

The earliest history of Arizona is found in the tales of the Aborigines and later in the planned expeditions of Nune de Guzman,<sup>1</sup> Alvar Nunez Cabeza de Vaca,<sup>2</sup> and Don Joseph de Basconzales.<sup>3</sup> As far as the historical data is available most of these expeditions got no further than mere planning. Perhaps some day researches will reveal more information of these expeditions and we will find that white men did reach Arizona earlier than we now believe.

"There are numerous hazy accounts of monks who penetrated into the northern wilderness, going alone as missionaries to the Indians, some returning, some suffering martyrdom. None of these accounts, to date, have been run to earth or verified and they must drop into oblivion. It is quite possible, however, that some of the more adventurous of the Franciscan fathers did penetrate into the fastnesses of Arizona at this early time. It would not be incredible to think of one of these padres fired by religious zeal, and a genuine desire to sacrifice himself to his work, slowly tramping over the unknown wastes, with cross upheld in one hand and holding his staff in the other, ministering to those whom he found in physical and spiritual need."<sup>4</sup>

Much of this material is not historically founded. The earliest definite information we have concerning this period is that pertaining to Friar Marcos de Niza. He is the first white man known to have set foot on Arizona soil and has been greatly honored by Arizonians through the years. The most recent honor extended to Marcos de

1 Lockwood, Frank C., Pioneer Days In Arizona, The Macmillian Company, New York, 1932, Pg. 124

2 Dodge, Ida Flood, Our Arizona, Charles Scribner's Sons, New York, 1929, Pg. 113



Niza was in 1539 when the automobile license plates bore his name and the date of his exploration, 1539. On March 7th of that year, he set out on his journey from Culiacan into the barren wilderness now known as Arizona.

From the time of Marcos de Niza on, many different types of people came to Arizona for as many different purposes. Some of the Padres and the Spanish Cavaliers only passed through, some came and stayed awhile and then journeyed onward or returned to the place from which they came. The trappers, the explorers, the soldiers, the surveyors, and the scientists all had their turn at the new unknown western lands. However, the people who really built and laid the foundations for Arizona, which first became a territory and finally a state, were the pioneers. Historical records tell us that pioneers were settling in Arizona as early as 1830.<sup>1</sup> They were made of the kind of "stuff" which laid the foundations of America - courage undauntable, faith never-ending and a wild desire to "go west".

#### A. The Organic Act of 1863

On February 24, 1863, Congress passed the Organic Act making a territory known as Arizona.<sup>2</sup> New officials were appointed by President Lincoln in March of that same year. By December the officials had reached the territory and organized the government in the wilderness. The governmental headquarters were first set up at Fort Whipple and

1 Bancroft, Hubert Howe, History of Arizona and New Mexico,  
The History Co., 1889, San Francisco, Pg. 522

2 Dodge, Ida Flood, op. cit., Pg. 119

3 Dodge, Ida Flood, op. cit., Pg. 120

a month later at Prescott.<sup>1</sup> The first legislative assembly was held in the year 1864, and Arizona remained a territory for forty-nine eventful years. The tragedies, dangers and trials of the early pioneer life were many throughout the west, but there was probably no greater pioneer "grit", in the face of the many dangers, shown in the settling of any territory.

It was during this forty-nine years as a territory, that our Baptist History in Arizona begins. Let us look at the territorial conditions as they were at this time.

For the first half of the forty-nine years, there was constant actual warfare with the Indians. This was no small matter and the Apaches were the best warriors of the Arizona Indians. But in spite of this constant warfare, Arizona moved forward. Actual improvements came to Arizona during these fighting years in the forms of telegraphs, railroads, schools, mining and agriculture. When Arizona became a territory, its population was thought to be about 581. In 1870, the first federal census report for Arizona gave it as 9,658.<sup>2</sup> The pioneers continued to flock into Arizona although there was hardly a corner of the territory that was a safe place in which to live. In 1880, the federal census gave the population of Arizona as 41,580.<sup>3</sup>

#### B. Spread of Stories of Arizona

Many persons did not even know, during these days, where Arizona was. Those who knew anything at all about

1 Dodge, Ida Flood, op. cit., Pg. 120

2 Ibid

3 Ibid

4 Ibid



Arizona scarcely knew the truth, so exaggerated and exploited was the information that was available. Because of this the early builders of Arizona began at once to tell the nation something about this new territory. Most of this was done through pamphlets and articles that appeared in eastern magazines. They told of its size, its vast mineral wealth and its climate, in such statements as these:

"It is at once one of the largest and richest of our Pacific possessions."<sup>1</sup>

"The mineral resources of the territory are beyond comprehension."<sup>2</sup>

"I firmly believe that this is the most valuable territory that belongs to the United States."<sup>3</sup>

"In no state or territory does such a general mineralization of earth occur as in Arizona and almost every mineral commercially valuable can be found within your boundaries."<sup>4</sup>

Mining has always been Arizona's greatest industry, even in the early days. Bisbee, Clifton, Tombstone and many other districts were opened up in these years. Many tales are told which show the fearlessness of these early prospectors. The story of Tombstone is one of the favorites and there are many versions of it.

"Present generations are apt to clothe Tombstone and its history in garments dyed with the colors of romance. In reality those garments were dyed with blood, human blood, the blood of desperados and the blood of good men and true.

"Tombstone's life was colorful, but the colors were cheap and garnish, flimsy, tinsel, gaudy. Bright checks and stripes worn by tin-horn gamblers; sombreros at rakish angles shading the crafty eyes



of Mexican smugglers; rustling silks and satins hiding the hearts of wantons. Tinkling glasses; the soft slocking of poker chips; the scuffling of many dancing feet; the puncturing crack of rifle or six-gun; the thundering hoofs of many horses; the hoarse sound of drunken voices; the soft pleadings of frightened women; the clish, clish, clish and stamp, stamp, stamp of the mines. And all bought with silver, real silver, the silver of a nation's currency, the backbone of a nation's wealth.

"Ed Shieffelin has rightly been called the 'Father of Tombstone'. His whole career was bizarre, unusual, but nothing he did in the whole of it surpassed the finding of the 'glory hole', which led to the founding of Tombstone. Ed Shieffelin, like too many others of his kind, had been drawn to the West because of the newness, the adventure and the romance which it represented. His family were farmers, but Ed disliked the idea of spending his life as his father had done, tilling the soil. While quite young, he came West, and worked for a time as a prospector in Oregon. Then the other new mining communities knew him until he became a familiar figure wherever a strike was made.

"In his wanderings, he naturally became well acquainted with the country, and with its red-skinned inhabitants. Presently he turned his attention to scouting. It was in the late '70s that Geronimo was on the warpath and was making life miserable for those in the southwestern portion of the state particularly those living in the eastern part of Pima County. Shieffelin was a scout stationed at Camp Huachuca.

"One day he was a member of a group scouting in and around the present site of Tombstone. By the side of the trail, Ed saw a piece of rock which interested him. He slipped surreptitiously from his horse, picked it up and examined it. It was silver ore of surprising quality, or so thought Ed.

"When the scouting trip was over, Ed got himself a burro and a pack and started to find the lode from which the float had come. He made his headquarters for a time with George Woolfolk, then he drifted to the old Brunckow mine where a man named William Griffith was doing assessment work. Every day he wandered in the hills.





"Soon he found the exact spot where he had picked up the float but could find no trace of the vein itself although he followed up the canyon time and time again. Finally, Ed was persuaded to stand guard at the Brunckow mine to ward off an Apache surprise raid while the men with Griffith finished their task. With his rifle across his knees, he would sit for hours contemplating the scenery while the others worked below ground. It was so that Al Seiber, an old scout, found him one day, as he rode up with a party.

"Curious about Shieffelin and what he was doing here, Seiber plied him with Questions. It ensued that Ed revealed that he was prospecting in the nearby hills. Seiber scoffed at the idea of there being anything worth looking for in them. Shieffelin persisted that he had found some 'mighty nice looking stones' there. To which Seiber replied, 'Huh, the only stone you'll ever find there will be your tombstone!' and rode off with his scouts.

"Shieffelin was piqued, but not discouraged. When there was no longer need for him as a guard at the Brunckow mine, he took to the hills again, this time to search until he found his fortune. The endless patience of the man was one day rewarded.

"Coming around the corner of the wash, he suddenly spied something white. It could be many things, but the likeliest thing was that it was the skull of some unfortunate animal, fallen helpless to die as other things had died upon the desert. Approaching, Shieffelin was amazed at what he saw. Two human skeletons lay outstretched face downward, on opposite sides of a pile of rocks, mute evidence of their fate. An Apache raid, perhaps, had sent them over the divide, just as they were rejoicing over their find. When Ed examined the pile he found it to be made of the same stuff he had picked up on his scouting trip. He was at last on the right path. If he could find the source of this float, his fortune was made.

"Replacing the stones just as he had found them, to stand as a monument to those two souls, he took up his journey into the wash. Dusk overtook him. He picketed his mule some distance away, and went with his canteen to obtain water at a nearby spring. The spring was a well-hidden Apache watering place, but Shieffelin thought himself safe, and quite alone in the lowering darkness. Suddenly silhouetted against the sky,

1 Sloan, Richard E., Ed., op. cit., Pgs. 445-448

he saw an Apache buck. The Indian was within range so Shieffelin raised his rifle, took aim, and was about to fire, when without warning another buck appeared, then another, and another until there were five. Shortly, there appeared, apparently from nowhere, two dozen or more. Sheffelin began to wonder about that tombstone. Perhaps that was what he was going to find after all.

"Soon however, the Indians began to mount their ponies and to ride away, as silently as they had appeared. They weren't going to shoot the prospector - they had not even seen him. Breathing a little prayer Shiefflin made his way to the spring, filled his canteen, and went back to his blanket for a much disturbed night's rest.

"With the morning he took up again his search for the outcropping he felt so sure was there. Days passed and no real progress had been made. He had found innumerable evidences in the wash that a vein was ahead somewhere - but where? Finally, near the head of the wash, he spied, high up on the walls a ledge which seemed to be the source of his floats. Carefully, deliberately, with never a backward look, Shieffelin made his way over the ragged country until he at last came up to the vein. What he saw took his breath away. The rock was crossed and re-crossed, streaked and veined and splotched with silver! His 'hunch' had been right. Here was his fortune. The silver was so pure, so soft that it clearly took the imprint of a silver quarter Shieffelin had in his pocket and pressed against it.

"Find his tombstone, would he? He chuckled to himself over the prophecy of Al Seiber. Well, perhaps this was his tombstone. The incongruity of calling a million dollar mine a tombstone flashed through his brain, and in a great spirit of levity he decided then and there to name his mine the 'Tombstone'.

"He filled his bag with specimens of ore, loaded up, and started the weary trek back to civilization, back to Tucson, to record his claim. On September 3, 1877, the claim was recorded, and the world knew that Ed. Shieffelin had found a 'gold' mine of silver."<sup>1</sup>

1 Dodge, Ida Flood, op.cit., Pg. 121



Another well-known tale that clearly describes the trend of the times and the way people "went wild" over Arizona was known as the Arizona Diamond Swindle or the Diamond Hoax. Along with all the other excitement came the diamond rush to Arizona.<sup>1</sup>

"In 1872 the alleged discovery of diamond-fields in Arizona created a great excitement throughout the nation. Arnold and Slack were the discoverers; splendid diamonds and rubies were exhibited in New York and San Francisco; Harpending, Lent, Roberts, Dodge, and other capitalists became sponsors for the great find; Henry Janin visited the fields as an expert, reporting them rich diamonds; a company with a capital of ten millions was formed, with such men as Latham, Selby, Ralston, Sloss, Barlow, and General McClellan as directors; a title to 3,000 acres was obtained; large sums were paid for interests in the scheme; and all was made ready, not only to work the claim, but to offer the stock to a credulous and excited public. Meanwhile the papers were full of the matter, though there was less excitement in Arizona than elsewhere; a dozen parties visited the fields, some connected with the Harpending Company, and others not; and most of them finding the spot without difficulty, brought back a variety of beautiful stones. All agreed that the place was in the region of Fort Defiance, some locating it across the line in New Mexico, but most in the extreme north of Apache county, near the junction of the Chelly and San Juan, where the inscription Diamond Fields is to be seen on modern maps. Arnold, however, said the spot was south of the Moqui town near the Colorado Chiquito. Finally, Clarence King, United States geologist, visited the fields, and discovered that the claim had been artfully 'salted' with rough diamonds from Africa, Brazil, and other parts of the world. Fortunately, the exposure came in time to prevent the swindling of the general public. Of the capitalists involved, who were victims and who culprits was never exactly known. The point of the whole matter, however, lies in the fact that, while in all that was written, it was the Arizona diamond-fields that were described, and the Arizona Diamond Swindle that was denounced, not only were there no diamonds

1 Bancroft, Hubert Howe, op. cit., Pgs. 591-592

2 Dodge, Ida Flood, op. cit., Pg. 121

in Arizona, but the salted claim was in north-western Colorado, hundreds of miles from the Arizona line."<sup>1</sup>

However, there were great mineral deposits in Arizona even if there were no diamonds. Arizona is almost as famous for its copper mines as for its deposits of silver and gold. Much was said in these early days about Arizona coal deposits. They are in the northeastern part of Arizona in the Hopi and Navajo country, but little has been done to develop and reach this wealth.<sup>2</sup>

### C. Use of Irrigation in Arizona

Arizona's soil is filled with minerals not only for mining, but also for agriculture. The greatest need has always been water. Irrigation in Arizona was not new. It had been used by the Indians many years before the coming of the white man. The early Spaniards found the Indians coaxing their crops with water brought in in ditches. Traces of canals evidently used long ago by the Indians are found in Arizona's most fertile valleys.

The settlers began to work out plans for irrigation. Storage dams, that were not much more than water holes, were built. However, these early Americans preferred the use of Artesian water. They were sure it could be found. There had been some wells found in the Salt River Valley and the Gila River Valley. Also some in the Sulphur Springs and San Simon Valley had been located. The first state assemblies even offered prizes to anyone first discovering

1 Dodge, Ida Flood, op. cit., Pg. 124



an artesian well.

As early as 1868 the importance of the Salt River Valley was being stressed. It was a good location. The region was less annoyed by Indian attacks. The Apaches rarely got this far on their raids. This fact, of course, hastened its settlement. During these years, the Salt River with its agricultural possibilities became the beginning of the city of Phoenix. The first canal from the Salt River into what is now known as Phoenix was built in 1867 by Jack Swilling.<sup>1</sup>

#### D. Early Methods of Transportation

The progress in transportation was slow. The freight-ing up until 1880 was done by mule teams. Immigrants came with ordinary wagons and animals and could reach Prescott or Tucson from Missouri in three month' time. It was dangerous to travel in single groups. Indians were too likely to attack travelers not well-defended. The attacks came too often even when they were in larger groups.

In 1873 the stage line from San Diego to Tucson was making the trip in five days. However, the fare was \$90. A fairly good wagon and stage trail could be followed from Yuma, along the Gila to Florence and Tucson.

During these territorial days, the biggest thing done in transportation was the laying of the first railway in Arizona - the Southern Pacific. This was completed in 1880. Three years later, in 1883, the Santa Fe was finished,

1 Dodge, Ida Flood, op. cit., Pgs. 127-128

2 Lockwood, Frank C., op. cit., Pg. 241

3 Dodge, Ida Flood, op. cit., Pg. 126

making it Arizona's second through railroad. Branches soon followed and the building of these railroads meant much to the advancement of Arizona. It helped also to settle the Indian trouble.<sup>1</sup>

### E. Arizona Schools

The census returns of 1870 showed 1,932 children of school age in the Territory of Arizona, and not one public school.<sup>2</sup>

There were a few private or church schools in the territory, but these were not available to anyone except the more fortunate children. Governor Safford, in 1872, made a strong plea for public schools for all children and he became the "Father of Arizona Public Schools". In 1873 the seventh legislature passed a law providing for a tax of twenty-five cents on each one hundred dollar valuation of taxable property, the fund to be used for educational purposes.<sup>3</sup> The public schools had begun.

Each new development was an added attraction to settlers. They came in abundance. This was the Arizona into which James Bristow came in 1875, and this is the Arizona, not yet a state, in which our Baptist story begins.

- 1 Jordan, Stella M., "How the Gospel First Reached the Verde Valley", Arizona Baptist Bulletin, Dec. 1920, Vol. 2, No. 9, (Pgs. in bulletin unnumbered)



## CHAPTER TWO

### BAPTIST LEADERSHIP ARRIVES IN ARIZONA

#### A. James Bristow's Coming in 1875

Peyton Bristow lived in a country village in Indiana with his wife, Annie Owen and their five children. James Clausent, the youngest was born February 5, 1835. The family moved across the Ohio into Kentucky two years later. The mother died in 1838 and the daughter, Angeline, thereafter cared for James.

In those days, among all the pioneers of the great central plains, there came a longing to move westward. Peyton Bristow took his family to Humansville, in southwestern Missouri among the Ozark mountains in 1848. Here the boys, James, grew up in the crude, rough surroundings with very few educational advantages. His Christian character was moulded under the influence of his father, who was a hard-shell Baptist. James, at the age of eighteen, was converted near Stockton in Cedar County, Missouri. He was licensed to preach by the Mount Enon Church. He was married to Luranda Caroline Smith on January 17, 1857. She was the daughter of Pleasant and Elizabeth Smith and was born in Kentucky on April 26, 1837.<sup>1</sup>

In 1875, the pioneer longing to move westward possessed James. A neighbor had returned with wonderful tales of the Verde Valley in Arizona. On April 26, with his wife, six of their children and all their worldly possessions in a

1 Jordan, Stella M., op. cit.

2 Jordan, Stella M., op. cit.

prairie schooner, that was drawn by oxen, James Bristow started on the long prairie trail of the new country. His schooner was part of a typical pioneer wagon train, constituted of several families moving westward.<sup>1</sup>

On August 18, they reached the Verde Valley in Arizona. They settled six miles from the army post at Camp Verde. Their first home was built of logs. Nearby, Bristow erected a brush arbor where cottonwood blocks were sawed in two and stood on end for seats. In this arbor, he held the first Sunday School, which was organized soon after his arrival. This same year, on October 3, under the largest cottonwood tree to be found, he preached the first Baptist sermon in the Verde Valley and in Arizona. His text was Romans 14:12, "So then every one of us shall give an account of himself to God." Among those present were George Hance, Mrs. Marjorie Back, Mrs. Eliza Davidson, two cowboys and several soldiers from the post. Rev. Mr. Bristow preached once or twice in Prescott and three times in Cottonwood.<sup>2</sup>

#### B. Coming of R.A. Windes in 1879

R.A. Windes was the seventh of a family of thirteen children who "grew and waxed strong" in that portion of the Alleghany mountains that juts out into northern Alabama. His boyhood days were spent on a farm and in country schools for some portion of each year.

He early made attempts at preaching - first to little bunches of white and negro children under the trees, and

- 1 Windes, R.A., "Pioneer Baptist Missionary of Arizona", unpublished manuscript, Pg. 6



then in adolescence to the small churches in the vicinity of his home. His preaching was far from being a success, but his determination was strong. He stopped teaching a little country school, and decided to attend a higher institution of learning. Although he had no money, he decided that his first aim was to get himself to the place where the institution of learning was located. His family objected strenuously to his attempting such a thing without finances, but nevertheless, he set out on his educational pilgrimage in May of 1867. He had decided to strike the road northward toward the Union University, at Merflesboro, Tennessee. Mr. Windes writes:

"I felt certain that I would never preach, indeed unless I learned something to preach. My gray-haired father was up early with the boys stirring around the farm. I packed my grip to depart. I hunted up my father to bid him goodbye, and found him stooping over a ridge of sweet potato plants giving them some attention. I grasped his hand while he stooped low to the ground. He never changed his position. I said, 'Pa, don't be afraid to hear that my purpose had been unsteady'. He replied in an hesitating voice, gurgling and husky, 'Do the best you can'."

He walked thirty miles that day, and after many varied experiences he found himself on the University grounds in September. Because he felt his preaching was so poor and because of some bad attempts at preaching, he felt he could not accept help from the beneficiary fund. After two months, he would no longer accept help, and left the University. He stayed out for two years.



After many struggles, of which the above is only the beginning and an example of others, he received diplomas from both the University of Chicago and the Seminary. By this time he was married and had two small children. During his last year at school the going was tough, and his wife carried most of the burden at home. This probably resulted in her contracting tuberculosis. The doctors insisted that the only hope was for Windes to remove his family to the dry desert climate of the Southwest. The decision was made to try the long hard and tedious journey from Chicago to Arizona.

In getting ready for the journey, he was advised to secure two of the smallest mules he could find in the country. He found these at the first station west of Blue Island. The wagon was a problem, because of his low financial state, but he finally bought a second-hand milk wagon and put the box on it himself. Mrs. Windes sewed three fifty dollar bills in the hem of her dress, and the Windes with all their earthly possessions and some valuable letters of introduction created quite a sensation when they rolled away from the Seminary ground in their immigrant wagon.

This trip was one of the usual eventful wagon treks of these pioneer days. The hazards were many and the days of overcoming and surpassing them long, weary days, days of slowly creeping over the plains into the Rocky mountains. Water was always a problem. Mr. Windes tells of one incident:





"In pushing our way westward we came to large mountains of sand very soon. On a stretch of thirty-five miles without water, we were in a poor condition to strike those grades of sand. Sometimes we were hours on a grade not more than a quarter of a mile long; and right off of one onto another. Finally we struck the last one that terminated in the summit. My faithful mules were wearing out. Poor old Tom was plainly giving out. He had plainly exceeded his strength. Old faithful Jerry was our last and only hope. A quarter of a mile yet to go, up, up, up, - and the sand soft like snow. Ten or fifteen paces at each pull, and Jerry had it all to do. I never struck him one blow. The summit kept drawing a little nearer. For hours the last water had been gone, except for some little for the babies. Mrs. Windes and I chewed dried fruit to see if they would not quench thirst. At my persuasive words old faithful Jerry would move up the wagon a few feet further. All walked, but little Alice, and I carried her because she couldn't walk. I was afraid Jerry's thirst would overcome him. After a long, long, time it seemed as though I could throw a stone to the end of the sand. I had been on ahead and had seen where it ended and the welcome hard ground commenced. Nearer and nearer to that hard spot we drew. A half dozen more pulls will get us there. We are now to the last one and Jerry, bathed in sweat and white with foam, pulled for firm ground. I believe he yearned for it as well as I. The wagon rolled upon it and trundled so good and easy.

"Old Jerry's tail had been stretched tight for three hours straight out behind him, but now it wagged from side to side faster than the eye could follow. A firm road then lay before us for three or four miles on a level tableland, before we turned down grade to the next Mexican village where there was life and saving water.

"A day or so previous a shower had fallen. Trotting along anxiously I spied a puddle of water in the wagon rut ahead of me thirty paces or so. I drew rein as suddenly as if my eye had caught sight of a gold mine. I made for the precious mud hole with rapid strides. I drank of it with as much relish as any heart that ever panted for the water brooks. I didn't think that it ought to be filtered or cooled. Nay, I cared not what foot had been in it. Mrs. Windes had been to

1 Windes, R.A., op. cit., Pg. 44

2 Windes, R.A., op. cit., Pg. 52

the dregs of the jug since she saw far below where there was water for the children. So she could forego the pleasure I had at the precious pool."<sup>1</sup>

On August 13, 1879, the Windes arrived in Prescott, Arizona. They found that their safety vault had not worked so well, for the three fifty dollar bills were each worn into two or three pieces. However, they glued them together and were soon "whittling" them away for flour at eight dollars per hundred, eggs at a dollar and a quarter a dozen and other things in like proportion.

Most of the people were glad to have a Baptist minister come among them, but the other ministers in the town tried to prove him false, when it was noised abroad that the Rev. Mr. Windes from the University of Chicago would speak. Mr. Windes was not under appointment of the Missionary Board. He says:

"--the Board knew nothing of either me or the Arizona field. No Baptist preacher had ever been across the mountains and the deserts to spy out the land. As to the Missionary prospects, it was to the Home Mission Board a dark continent. A map drawn then of missionary regions would have been like unto those we have seen drawn by Spanish hands in the age of Columbus. A short distance west of Spain the known limit of ocean travel was marked in dark colors with griffin-like creatures here and there, then likewise on south near the region of Africa. Then this might have been with us after passing Leadville, Colorado, or around on the other side, looking out east on the Mojave Desert in Southern California."<sup>2</sup>

Mr. Windes hunted up a school to teach and temporarily supplied as a clerk in Judge Hargrave's office. In Sep-

1 Windes, R.A., op. cit., Pg. 54



tember he began teaching in Miller Valley, a little way out from Prescott. By this time he had written to the Mission Board for aid in organizing a mission in Prescott. He had commenced services in September in a private dwelling house in Miller Valley. Mr. Windes had a school to teach and had bought a tract of land on which his first home in the far west stood, but before he could teach the school, he had to erect a school-house. This came near to being impossible, but let him tell about it in his own words:

"The money had to come from the pockets of the people. Moses H. Sherman and myself began to cast about in Prescott to start a subscription. We went to a few and could make no start. Mr. Sherman became disheartened and said it was no use. Here came the regular time for an enterprise to fail, or at least to have the hardest pull - right in the commencement before the people's courage gets up, before they are as much in the notion as you are. Mr. Sherman declined further effort. I struck my fist down on the counter and said, 'Give me the papers; I will go to every man in Prescott if I do not get a dollar.' Mr. Sherman smiled, and then called to Mr. Otis to come out and see a man that can't be backed down. Mr. Otis responded and extended to me a congratulating hand.

"Leaving them I walked out down the street. I had no trouble at all. It seemed that not one refused me that whole day. In a week or ten days we were working on the house. In about three weeks I was teaching in it and holding services every Sabbath. By this time the Missionary Board had appointed me for a year, and I was laying foundations broad and deep. I was first appointed for half my time and permitted to teach to supplement my living. By the time the Christmas Holidays were at hand I had rounded up five or six members among the woodchoppers around Thumb Butte. In January, 1880, we organized them, myself and wife, into a church of five members, and named it the Lone Star Baptist Church."<sup>1</sup>



This church was named after the Lone Star Mission among the Telugus in South India. Soon after this a church was organized at Los Vegas, New Mexico, the closest on the east and Los Angeles was the closest on the west.

This was only the beginning of Mr. Windes' labors in Arizona. He helped or rather promoted the organization of many of the early Baptist churches in Arizona and labored here until his death a few years ago. However the rest of his story we will save until the fourth chapter where we deal with the organization of the individual churches.

Let us now look about and see what was happening in other parts of the state at about this same time.

#### C. Dr. Uriah Gregory Comes to Tucson

In the spring of 1881, the Gregory family left California, "the land of fruit and flowers", for the then complacent desert of Arizona. This was the year that the Southern Pacific railroad had been completed through this territory.

When they arrived in Tucson at midnight they arrived in a typical Mexican town. In the bright moonlight night, many men were sleeping on each side of the narrow streets. The dwellings were all low adobe houses. The landscape was barren, no trees, grass or flowers. This was quite a shock to these people used to the flowery land of California. They found the necessities of life so high that their missionary's salary that would have been adequate

- 1 Gregory, Alice L., "Pioneer Experiences in Arizona",  
unpublished manuscript, Pg. 2



in California, was very inadequate in Tucson.

They found six Baptists in Tucson, but did not find their reception a very warm one. Mrs. Gregory writes:

"The brother received us kindly, but his wife told us she thought when Baptists wanted a minister they sent for him; did they send for us? We replied we were sent by the Home Missionary Society. They were accustomed to do such things. Another said, 'I am just from the South; I have said I would never hear a northern man preach. I see no reason to change my mind now.'"

The Baptist Church was organized in Tucson with six members, and in the summer Mr. Gregory went to Tombstone while his family went up into the mountains to escape the intolerable heat. After two months of incessant labors he organized a church and a Sunday School. The outlook was very encouraging. The Home Mission Society was asked to send someone to carry on the work. They failed to do so and the Baptists went to other churches. The Home Mission Society was willing, but could not spare any more money for Arizona at this time.

Mr Gregory preached in other places in and around Tucson - the miners' camps, in Globe and down in Phoenix, and many other places, helping to organize Baptists into permanent bodies of Christian workers.

The road was far from easy, but Baptists had moved into Arizona and had already begun to lay their foundations. Now it was "full steam ahead".



## CHAPTER THREE

### ORGANIZING OF THE BAPTIST CONVENTION

#### A. First Attempt at Organization

In the summer of 1881, when R.A. Windes was in charge of missionary work in Arizona, he wrote to the board that he thought it was about time to have an organization of Baptist churches in Arizona. He had organized a church on the Verde and Dr. Uriah Gregory had organized a church at Tucson. There was another enthusiastic Baptist in Prescott about this time, G.W. Ingalls. He was eager also to get such an organization in motion. He and Mr. Windes consulted together constantly and what suggestions one of them could not make were constantly forthcoming from the other. Suggestions were not the only things that were forthcoming. After much work on the enterprise, they decided on a meeting time in the summer of 1881 for the purpose of organizing.

They invited Dr. O.C. Wheeler from San Francisco to attend this meeting. Dr. H.W. Read who was in the employment of the American Baptist Publication Society was also asked to come to Prescott from his headquarters in El Paso. Other people who made up the outside attendance were Rev. J.F. Bristow from the Verde church and Dr. Uriah Gregory from Tucson. They met for the purpose of organizing the first Convention or Association of Baptists in Arizona.

1 Windes, R.A., "Early Convention History of Arizona Baptists",

The Arizona Baptist, June 1926, Vol. 8, No. 2, Pgs. 5-6

2. Ibid

At this time the Arizona Central Baptist Association was organized with Uriah Gregory as Moderator and Mrs. R.A. Windes as clerk and corresponding secretary.<sup>1</sup> Mr. Windes describes this occasion:

"In due time we were invited to hold preaching services at the Methodist and Congregational churches, reaching the climax at the county court house, where the building debt of the Prescott church was principally subscribed. Business men, county officials and Christian people in general gave a helping hand. Brother Wheeler proved to be a great orator; making a quaint appearance with his curly wig (you did not want to see him without his wig, as there was not a hair on his head). Brother Bristow called him the 'Jack of Clubs'. He held the people spell bound, his dramatization and thought were engaging to all. Judge D.G.W. French, a graduate of Brown University, introduced Brother Wheeler with these words, 'I have the honor and the pleasure to introduce you to Dr. O.C. Wheeler, an orator, renowned not only on the Pacific Coast but throughout the eastern states.' He took the shine off of most of us, but as an orator Brother Read held him a close second. Brother Read received a note asking him, on the part of the old time, to appoint a time and place where he could speak to them and they could shake his hand. They met one evening in front of Judge Fleury's residence, with a brass band. There was an eloquent speech and a world of handshaking.

"Brother Read was in Prescott with the expedition that organized Arizona into a territory, before there was a house in Prescott. It was all Fort Whipple at that time. Prescott people were now beginning to think the Baptists were somebody."<sup>2</sup>

The next meeting of the Association was set for Tucson. However, when the time came Mr. Windes was engaged in a building project in Globe and could not leave. By the time the third meeting was due, Globe had been deserted until it resembled a "ghost town" and Mr. Gregory had had



1 Windes, R.A., op. cit., Pg. 5-6

2 Minutes of the Arizona Baptist Association, First Annual  
Session, April 4-5, 1893, Herold Book and Job Offices,  
Phoenix, Pg. 5

his reverses in Tucson. The New York Board had become discouraged about the work in Arizona. Mr. Windes had started teaching school again, and Mr. Gregory was also having a hard time getting along financially. These difficulties and the inconveniences of traveling made it impossible to have another meeting of the Arizona Central Baptist Association.

The minutes of this first meeting were not published because of financial reasons. They tried to keep them in manuscript form. Later it was discovered that additions had been made to them, and some of the persons involved tried to eliminate these parts. During this process the minutes were lost and have never been seen since.<sup>1</sup>

#### B. Permanent Organization at Phoenix in 1893

There was not another meeting held until 1893. On April 4, 1893, at 10 o'clock in the morning, the First Annual Session of the Arizona Baptist Association convened with the First Baptist Church of Phoenix, Arizona.<sup>2</sup>

The meeting was called to order by Rev. Jean Vane, who was pastor of the First Baptist Church, Phoenix. He briefly stated the object of the meeting. Mr. Lewis W. Coggins, clerk of the First Church, read the official action of the First Church in calling the conference for the organization of a Baptist Association of the Baptist Churches of the Arizona Territory.

1 Minutes of the Arizona Baptist Association, op. cit., Pg. 5

2 Ibid

The following Program or Order of Business was presented by Rev. Mr. Vane and was unanimously adopted:

"Temporary Program of Order of Business

1. Temporary organization
2. Half-hour devotional services, conducted by the Moderator
3. Appointing Reader of Letters - Reading of the Letters - Enrolling names of Delegates
4. Permanent Organization - Election of Officers
5. Appointment of the following committees of five members each: Committee on Constitution and By-Laws, Committee on Order of Business and Devotional Services
6. Announcements - Adjournment with Prayer."<sup>1</sup>

The Rev. Jean Vane was elected as temporary Moderator and L.W. Coggins as Temporary Clerk. The Moderator appointed Rev. W. Scott to read the letters from the churches. The reading of the letters disclosed that there were thirteen delegates from the First Church of Phoenix; twelve from the First Church of Tempe; eight from the First Church of Mesa City; two from the Buckeye Baptist Church; and four delegates by courtesy and one delegate-at-large, Chaplain Winfield Scott.<sup>2</sup>

The reports of the different committees at this meeting reveal clearly the attitudes and principles of these early Arizona Baptists. I quote some of the reports:

"Report on Benevolent Effort

Your committee reports, that it is recognized by Baptists as a fundamental principle of Bible religion that the giving of one's substance to further Gospel work, is the highest of Christian privileges, and one of the most imperative of Christian duties. It is real, it is acceptable worship, when done in the name and for the sake of the Blessed Christ. And we are persuaded,

1 Minutes of the Arizona Baptist Association, op. cit., Pg. 6

2 Ibid



that he who never gave, never fully understood his obligations, as a co-worker with his God; nor fully appreciated his privileges as a child of the King. He is not, and cannot be a true disciple of Him, who though he was rich, yet for our sakes became poor. We are children, beloved of the King of Kings, let us then rise to our opportunities. Honor our relationship. All around us are institutions planted of God, and dear to our blessed Master. These are calling upon us for sympathy and help. Foreign missions, Home Missions, Bible and Publication work, Christian Education, and Good Literature are all lifting their voices and extending their hands to you and I for help. May the Holy Spirit plant deep in the heart of every child redeemed a great desire, to seize upon these present opportunities, and thus improve the passing hour, thereby growing in grace, and in the knowledge of our Lord and Saviour, Jesus Christ."<sup>1</sup>

This report was rendered by Jean Vane, L.R. Shaw and M. Rosenberger, who composed the committee. The report on Publications was also interesting. This was presented by H. Coldesser, J.A. Harmon and L.W. Coggins.

"Your committee recognizes the printing press as an agent that can be made a power for good. Your committee therefore recommend, to the churches of this Association that they support and cooperate with the American Baptist Publication Society in its Bible, Missionary and Sunday School Departments. Your committee further recommends that every Baptist family should at least take one of our denominational weekly newspapers. Your committee earnestly recommends to the Young People's Societies that peerless paper, 'The Young People's Union'."<sup>2</sup>

These early Arizona Baptists were interested and concerned about many things that we today need to be concerned about. J.W. Wolf, Mrs. A.C. Trask and S.J. Moore presented the report on Temperance.

1 Minutes of the Arizona Baptist Association, op. cit., Pg. 7

"Your committee respectfully submit the following as in some measure expressive of the feelings and convictions of the members of this Association in regard to the sale and use of intoxicating liquors as a beverage. We deeply deplore the prevalence of intemperance, and the terrible influence of the liquor traffic upon society. The Baptist Association of Arizona in the judgment of your committee cannot take too strong grounds in opposition to this nefarious traffic. Neither can they find language forceful enough to express their abhorrence of the monster evil. It is our imperative duty as Christians and Baptists to use all lawful means for the suppression of this giant evil, so strongly intrenched in our midst. While we are glad to note that much is being done aggressively in the cause of temperance, more, perhaps, than is generally known, and its advocates, defenders, and workers are constantly increasing in number and aggressiveness. Yet, a mighty work remains to be done, a work that only Christian hands can do. Therefore, as Christians, let us do the work, giving our prayers, our sympathy and our hearty co-operation in the glorious work of overthrowing the saloon power, and the freeing of men from the awful curse of intemperance."

After a half-hour devotional, in the evening session of that first day, Rev. H. Colclessor of Los Angeles gave the introductory sermon.

The first part of the second day of this Associational meeting was devoted to considering the Sunday Schools. These Baptists were interested in Christian Education. This committee presented the following report:

"Your committee begs leave to submit the following: In as much as our churches are taking an increased interest in the Sunday School work, the success attending their efforts should lead us to rejoice and be thankful to Almighty God. Yet realizing there is room for increasing zeal in laboring for the best good of our youth, and that the spiritual and financial prosperity of the churches depend largely upon the success attending the teaching

1 Minutes of the Arizona Baptist Association, op. cit., Pg. 11



of God's Word among our youth; your committee recommends that the most suitable means be sought, and utilized in all our churches for the placing of the Sunday School work more prominently before the membership of the churches, with the view of enlisting their co-operation in aiding our Sunday School workers to improve the plans and methods now employed. To the accomplishment of this end, your committee recommends:

- 1st. That the Sunday School helps published by the American Baptist Publication Society be used in all our schools, as we believe them to excel all others for our purposes.
- 2nd. That wherever possible Sunday School Institutes be held at suitable intervals.
- 3rd. That the sessions of this Association be so arranged and their numbers increased if necessary, to admit of the Sunday School work being a distinct feature of the associational work, and that sufficient time be assigned for the same.
- 4th. That in order to carry out the recommendations a special committee of five be appointed by this Association to carefully consider and report to this body during the present session a plan for a Sunday School Institute at the next meeting of the Association."<sup>1</sup>

Those composing this committee were W.J. Melton, J.L. Moore and William Isaac. The committee spoken of in this report was appointed; with J.D. Moore, L.T. Dorsett, H. Colclessner, and W.W. Tinker making up the committee. They presented their report with a recommendation that the first half of the second day of the next associational meeting be set apart for the discussion of subjects pertaining to Sunday School work. They suggested that reports be presented at this time from each Sunday School in the Association. They suggested that the theme for the presentation and the discussions should be chosen with the thought in mind of thoroughly acquainting the workers and delegates with the practical workings of a model Sunday School.



1 Minutes of the Arizona Baptist Association, op. cit., Pg. 12

2 Ibid

3 Ibid

This committee furthermore recommended that the moderator and the clerk of the Association be appointed on a committee together with the Superintendent of the Sunday School of the entertaining church to draft a program and choose the speakers to open each discussion. It was further recommended that the committee notify each speaker of his responsibility at least three months before the meeting of the Association.<sup>1</sup>

It was decided that the next place of meeting be at the First Baptist Church of Tempe. It was recommended that Jean Vane of Phoenix preach the Introductory Sermon, Rev. M.M. Hitchcock of Tempe preach the Doctrinal Sermon and Rev. W.W. Tinker of Los Angeles be asked to preach the Missionary Sermon.<sup>2</sup>

There were two other general reports that give us further insight into the firm foundations that Arizona Baptists were laying.

"Report on State of Religion

Your committee realizes that it is impossible in the short space of time and with the limited amount of information at hand, to give anything like a comprehensive report of the state of religion within the bounds of our Association. It is evident that the churches are awakening to the importance of having an active membership. Numbers are not always indicative of high state or religious prosperity. The consecrated few are mightier than the unsanctified multitude. It is an encouraging fact that our pulpits are now almost all filled, and that too by able and consecrated men, from whom much may be expected during the year. In view of all the circumstances we believe, after all, that a marked advance, and the prospects for the future are encouraging."<sup>3</sup>

1 Minutes of the Arizona Baptist Association, op. cit., Pg. 14

2 Elliott, Mrs. Judson, personal interview, Phoenix, Dec. 1943

This report was tendered by L. Woodruff, J.L. Moore and V.F. Harmon.

W.W. Tinker, Richard Garnett, and F.J. Hart gave the report on education.

"We rejoice that the day has come, when our denomination stands firm and united on the question of Christian Education. There is no mistaking the Baptist position on this vital question of modern Christianity. We cannot believe that the measure of our responsibility has been fully met in mere expression of appreciation. We believe in Christian Education, and believing thus we recognize the duty of Arizona Baptists to provide at the earliest day practicable, a Christian school for the boys and girls of the Baptist brotherhood of the Territory. In the meantime, we would recommend the patronizing of the Los Angeles University."<sup>1</sup>

Thus we see that Baptists were early thinking of a Baptist college in the Southwest. It was out of this kind of a spirit that the University of Redlands was born. A member of the First Church of Phoenix, served as the representative on the committee who went out to view the site where the University of Redlands is now located. The group stood on the hill, where the Administration building rests, and here they decided that this was the most suitable spot. They knelt in prayer on that hilltop and asked God to show them the way, if this was his will in the choice of a location. Mrs. Judson Elliott, was the representative from the First Church of Phoenix.<sup>2</sup>

Baptists early cooperated with other Christian bodies in promoting community enterprises. An illustration of this is found in a resolution by P.R. Burtis at this first Associ-

1 Minutes of the Arizona Baptist Association, op. cit., Pg.15

2 Ibid

3 Ibid

4 Minutes of the Arizona Baptist Association, op. cit., Pg.17



ation meeting:

"Resolved, that this Association heartily endorse the 'Independent', a newspaper published at Phoenix in the interest of the Christian people of the Territory, and that we commend it to the financial support of every Baptist in Arizona."<sup>1</sup>

Chaplain Scott made a resolution that denotes the concern of the Baptists for one another and the condition of churches at this time.

"Resolved, that the clerk of this Association be and is hereby instructed to inquire and find out all he can, concerning the condition of the Tucson Baptist Church, and report at the next meeting of the Association."<sup>2</sup>

This group of Baptists also had in mind denominational cooperation and were concerned about it. Rev. Jean Vane presented this resolution:

"Resolved, that a Mission Board of seven members consisting of the moderator, clerk, treasurer and four members to be chosen by the Association, be organized to cooperate with and through the Home Mission Board located in New York City in all our Home Mission Work. Be it further resolved that as churches we pledge ourselves that all money raised by the churches of this Association for mission purposes, shall be forwarded through the regular channels."<sup>3</sup>

Further cooperation was shown by the Ladies Missionary Society of which Mrs. Sarah Peck was elected President. The corresponding secretary was advised to correspond with all the churches of the Association and advise the organization of local mission circles in the churches to cooperate with the Associational Society.<sup>4</sup>

1 Minutes of the Arizona Baptist Association, op. cit., Pg. 3

2 Minutes of the Arizona Baptist Association, op. cit., Pg.19

3 Minutes of the Arizona Baptist Association, op. cit., Pg. 3

4 Minutes of the Arizona Baptist Association, op. cit., Pg.13

The Mission Board was elected with the following constituency: P.L. Kay, chairman, Phoenix; Rev. W. Scott, secretary, Mesa City; William Wallace, Mesa City; A. Hall, Tempe; and Deacon Spain, Buckeye.<sup>1</sup>

Rev. W.E. Tinker preached the missionary sermon, of which the annual report says:

"It was a masterly presentation of the Bible reasons for missionary work on the part of the churches. At the close of the sermon an offering of \$14.20 was taken for foreign missions. Then the hymn, 'Blest be the Tie that Binds' was sung; the parting hand was given; the benediction prayer was uttered; the gavel fell, and the first session of the Arizona Baptist Association was a matter of history."<sup>2</sup>

The ministerial list of the Association included six names: Rev. M.M. Hitchcock, Tempe; Rev. Jean Vane, Phoenix; Rev. Joseph Smale, Prescott; Rev. Chaplain W. Scott, Phoenix; Rev. W.J. Melton, Tempe; and Rev. R.A. Windes, Cottonwood.<sup>3</sup>

The Digests of the Letters from the five churches illustrated the spiritual depth and the evangelistic fervor of these bodies of Baptists that gathered at this organizational meeting.

#### "First Church of Phoenix

During the past year the church passed through deep waters, in the loss in quick succession by the hand of death of two pastors. But at this time the outlook is promising. Under the leadership of Pastor Vane, the church is taking on a new strength and reaching out for new conquests. Pray ye the Lord of the harvest, to use us in garnering many precious souls."<sup>4</sup>

#### "First Church of Tempe

The church is in a prosperous condition. The Lord has greatly blessed the preaching of the

- 1 Minutes of the Arizona Baptist Association, op. cit., Pg.13
- 2 Ibid
- 3 Ibid
- 4 Ibid
- 5 Minutes of the Arizona Baptist Association, Sixth Annual Session, April 1-3, 1898, Gazette Job Office Print, Phoenix, Pg. 16
- 6 Minutes of the Arizona Baptist Association, op. cit., Pg. 13



pastor in the salvation of many precious souls. The church is rapidly becoming a recognized power for good in the community. To our God be all glory."<sup>1</sup>

"First Church of Mesa City

We are the youngest church in the Association, just a little over a year old. And yet God has honored our work in the conversion of souls. We have erected a commodious and substantial church house free of debt. With a bright future before us, we press on toward the mark for the prize of the high calling of God in Jesus Christ."<sup>2</sup>

"Buckeye Baptist Church

While we have no grounds for special rejoicing, we are glad to be able to report, that we are still contending for the faith once delivered to the saints. The outlook is beginning to display the hour of promise."<sup>3</sup>

"Prescott Church

We are neither hot nor cold. Have encountered many discouragements, but still our God is with us. With the coming of our new pastor, came renewed hope. And now with confidence we turn to the future. Brethren pray for us."<sup>4</sup>

### C. Organizational Progress

Regular meetings were held every year since 1893. In 1894 two more churches two more churches were added, Cottonwood and Middle Verde, and at the Associational meeting at Tempe there were seven churches reporting.<sup>5</sup> By 1898, one church had been dropped, the church at Middle Verde, but two had been added, the Tucson Church and the church at Jerome, making the total of eight churches reporting.<sup>6</sup>

Progression has been steady until today there are forty-seven churches in the fellowship of the Convention. In the year 1901 the name of the Baptist Association was



1 Windes, R.A., op. cit., Pg. 5-6

changed to the Arizona Baptist Convention and this is considered by some as the beginning of modern Baptist history in Arizona.<sup>1</sup>

1 Arizona Baptist Annual, Twenty-fourth Annual Session,  
April 5-9, 1916, The McNeil Company, Phoenix, Arizona,  
Pg. 49

## CHAPTER FOUR

### RISE OF THE INDIVIDUAL BAPTIST CHURCHES

#### A. Organizational Characteristics of the Churches

Most of the churches in Arizona were organized as the result of the labors of some one man. Dr. Uriah Gregory was sent out by the New York Mission Board and began in Tucson to assemble a group of Baptists in order to organize a Baptist church. There were many Baptists among the immigrants to Arizona. However, they did not on their own initiative organize themselves into a church, but it took the impetus of men like Lee I. Thayer in Palo Verde and Glendale; Romulus A. Windes in Prescott, Phoenix and Globe and others in other places.

In the early days, schoolteaching and the ministry seemed to be linked closely together. Many of the early ministers taught school during the week and preached on Sunday. Many of the first meeting places were the schoolhouses. The Yuma Valley Church was organized in the Crane schoolhouse, Buckeye in its local schoolbuilding and many others in like manner.

There was a definite tendency in the early days for extensive organization. Because of this many churches were organized in widely scattered areas, survived but a few years or more, and today no longer exist. There were churches at many places where there is now no Baptist work.<sup>1</sup>

- 1 Minutes of the Arizona Baptist Association, op. cit., Pg. 11
- 2 Arizona Baptist Annual, Twenty-ninth Annual Session, May 4-8, 1921, R.A. Watkins Printing Co., Phoenix, Pg. 35

3 Wilson, Harold A., letter, March 2, 1944



As far back as 1898, there was a church at Jerome which does not exist today.<sup>1</sup> 12 out of the 53 churches active in 1921 no longer exist.<sup>2</sup> There are many reasons for this peculiarity - hasty organization, lack of adequate leadership, the emergence of "ghost towns" due to the shifting of mining populations and other reasons. These tendencies led to local eradication of the need for the existing church.

In other instances Sunday Schools and Christian work was carried on by Baptists over long periods of time before steps were taken to organize a church. Even in these cases fluctuations were apparent as they sought to meet the needs of changing circumstances or were forced to face new deprivations placed upon them. A recent example of this is the story of the Kyrene Church.

"As far back as 1909 Baptists have held meetings and done some evangelistic and missionary work in Kyrene, but there was no organized Baptist work there. The Methodists and the Presbyterians also did much work in this community, and the Presbyterians organized a work there, but it was left to some faithful Baptists to carry on. In 1937 it was organized as a Baptist Church, under the leadership of a man named Williams, a Baptist minister. He was followed in the pastorate by Arthur Reed, his brother-in-law, and he by Brother Guy W. Byars. In 1943 the Kyrene Church voted to unite with the First Baptist Church of Tempe, and its membership was absorbed in our church. There is a Sunday School being carried on in the Kyrene district by a few who are members of our church, but who live out there, and work in that Sunday School instead of attending church in Tempe."<sup>3</sup>

Some of the Arizona churches have periodically dissolved and come to life again. This was true of Tucson and Globe

1 "New Church Organized at Chloride", The Arizona Baptist,  
February, 1941, Vol. 22, No. 3, Pg. 6

2 Arizona Baptist Annual, Forty-ninth Session, May 7-10,  
1941, Allied Printing, Phoenix, Pg. 13.

in the early days. Although they started out with good organizations, raised funds and erected their buildings, when the mines closed the churches were also compelled to close for lack of even a prospective congregation. This tendency is still to be seen today in the Chloride Church which was organized in 1917, prospered until the middle '20s, lay dormant for a long time until it was re-organized in 1940.<sup>1</sup>

Through the years there has been a mixture of both Northern and Southern Baptists in Arizona, scarcely to be equaled elsewhere. In many towns both churches exist side by side. This sometimes leads to cooperation, but more often to conflict. Yet, in many churches of both conventions the membership is of mixed background. Also, some of the churches have switched their conventional affiliations, Northerns going Southern and Southern going Northern. The most recent case of this kind is that of the Grace Baptist Church of Phoenix which has recently been admitted into the Northern fold.<sup>2</sup>

#### B. Evangelization of Mexicans and Indians

From the earliest days there has been a special emphasis upon missionary work with the Mexicans and Indians. Most of this has culminated in the founding of Mexican and Indian mission churches in areas where these people are located.

The only Indian missionary work of any significance being carried on in other than organized churches is that

1 "Baptist Work in Arizona-The Indians", The Arizona Baptist,  
March, 1926, Vol. 7, No. 11, Pg. 9

2 "Baptist Work in Arizona-The Mexicans", The Arizona Baptist,  
February 1926, Vol. 7, No. 10, Pg. 5

3 Windes, R.A., "Pioneer Baptist Missionary of Arizona",  
unpublished manuscript, Pgs. 54-66



at Keams Canyon. Baptist work began there among the Navajos under the leadership of Rev. Lee I. Thayer in 1911. In 1912 Mr. Thayer organized a church known as the Navajo Baptist Church. This church never made much progress and when Mr. Thayer left Arizona the church organization was abandoned. There is today a beautiful edifice and a parsonage at Keams Canyon. Here, missionaries under the Home Missionary Society live and carry on a work among the Navajos.<sup>1</sup>

The Baptist work among the Mexicans in Arizona began in 1905. In that year Rev. Arthur St. Clair Sloan did some work among the Mexicans in Tucson. One Mexican became a Christian as a result of that first years work. In 1906 the Rev. L.L. Smith was under appointment for four months at Douglas, but the work was given up because of lack of support and discouragement. In 1910 the Rev. Andres Basaco went to Yuma and began work among the Mexicans there. During this year the convention appropriated money to insure the progress of the work.<sup>2</sup>

### C. Available Histories of the Churches Now Affiliated with the Convention

#### 1. Lone Star Church, Prescott<sup>3</sup>

In January, 1880 Rev. R.A. Windes organized himself and wife and three woodchoppers from around Thumb Butte into a church of five members. They named it the Lone Star Baptist Church. Mr. Clough's Lone Star Mission was fresh in the mind of Mr. Windes at the time, and truly they were a Lone



1 Windes, R.A., op. cit., Pg. 54

star mission. Los Angeles was the closest church on the west and soon afterwards a church was organized at Los Vegas which was the closest on the east.<sup>1</sup>

During the winter and spring, Sunday School and Church services were held in the school house adjoining Mr. Sam Miller's ranch on the north. Mr. Windes and Mr. Sherman were thinking and planning for a house of worship in town, although there was not a dollar in sight or any prospect of there being any. As Mr. Windes says, "the mill was grinding, but without any grain. It was like the children of Israel making bricks without straw." They had no money and nowhere to get it, but they appointed their trustees and moved on; yet, nothing but their minds could move. Mr. Windes was one trustee, Mr. Sherman was another, and Elisha Givens was the other.

By this time Mr. Windes had been appointed by the Board for full time service. Yet, he and Mr. Sherman decided that if he could teach, by permission of the Board, and do his church work too, they would be able to begin to build. Mr. Windes commenced the task of teaching school from Monday through Friday, visiting evenings and preaching two sermons on Sunday. Every dollar of his teaching salary went toward the church building. The Board remonstrated but did not interfere. In June, Mr. Sherman was away, but he left orders for Mr. Windes to go to Clark and Adams Lumber Yard and get all the lumber he wanted. Also, Mr. Sherman secured Mr. W.H. Potts a very good carpenter to do



the work with what help Mr. Windes could give him. "The hammers rung, the saws sung; criticisms stung and dirt was flung." The house was ready for dedication about the middle of August. The Methodists, Presbyterians, Congregationalists and all heartily joined in the dedication service.

The cost of the church was nearly three thousand dollars, and the debt on dedication was about eighteen hundred. Mr. Windes tells how this indebtedness was shifted and worked out.

"There was no mortgage, it is true, but every one of us was determined that Mr. Sherman should be relieved of his load. I had a life insurance policy of one thousand dollars, but that did not cover the debt. I applied for another one thousand dollars so as to assign both to Mr. Sherman until I could work it out. But my family history caused my rejection, and Mr. Sherman was left poorly secured. I made a verbal agreement with Mr. Sherman that as long as I lived I would see to it that he should not lose a dollar. Suffice it to say for the present that I stood by the agreement, when it seemed at times that I never could do so. I stayed with my school until the indebtedness was decreased to about thirteen hundred dollars, all the while preaching two sermons a week and doing pastoral visiting after school hours.....The time began to draw near for them to want to change their teacher. The leaven worked as usual for about a year. Finally, I made the usual submission - I gave way to my successor.

"The only financial resource of the church was now cut off. A debt of about twelve or thirteen hundred dollars was now on hand and we were no richer only in good works. Getting out of the school room gave me more time to think..... We began to reflect on ways and means to impress the people in general that we were worthy of their encouragement and their money. We had gone far enough to demonstrate the fact that we could do good work and plenty of it.....Ere to this Mr. Sherman's burden had been shifted to the shoulders of Mr. P.T. Burtis of Chicago."1

1 Windes, R.A., op.ccit., Pgs. 67-83

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After a few years of Mr. Windes efforts in securing subscriptions to reduce the indebtedness of the church, he was forced to leave Prescott because of the illness of his wife. It was necessary for her to move out of the altitude of Prescott. Mr. Windes asked the Board to consent to his moving to another location, but they objected. About the first of November, 1882, the Windes family moved to Phoenix. Mr. Windes intended to return, but circumstances never permitted it.

## 2. First Church, Phoenix<sup>1</sup>

The dates of the organization of the Phoenix church do not agree, in the accounts given in different places. The official date given in the Arizona Baptist Annual is 1881. However, from the account of Rev. R.A. Windes, the church was not organized until the spring of 1883. For lack of another account let us look at the story of Rev. R.A. Windes who from his own statement arrived in Phoenix in 1882.

"I ascertained the names and whereabouts of several Baptists, and began to walk around to find them, and to catch them in town from the country. I could not get much encouragement. I thought I seemed all right to them, but something seemed wanting. I wished I knew whether it was in me or in them or in both. It was not that way when I struck Prescott four years before. While there was one or two, I have referred to, that wanted to take the time and trouble to prove me false, the general disposition of the whole people was to receive me unsuspiciously from the first. Now I observed an inclination to give me the cold shoulder. Maybe I did not do right in presuming



of their confidence so much. Though Phoenix was about one hundred miles from Prescott by an airline, the inconveniences of travel in those days made it seem almost like being off in another state. I felt exactly like most everybody in Phoenix had heard of the pastor of the Prescott Baptist Church, his great missionary prowess, etc. On the contrary not one, not even the Baptists, had ever heard anything of me. They did not know me from the man in the moon. My fame had not spread as much as I thought it had. I went to the stage office to get the clergyman's rate for passage and was refused. I took a small check to the bank to get it cashed and I was called upon to prove my identity. I didn't know a soul in town. I remembered that I had passed some pleasant moments with the Probate Judge, and it seemed that he might risk me, considering the fact that he knew some preachers in the states that I knew. I waited upon his majesty, but he declined. At my wit's end I walked out upon the street, and shambled along to see if I could behold a familiar face. After a time I spied a very commonplace cowboy that I had seen in Prescott a number of times. After a hearty handshake I requested him to come to the bank and identify me. He stared at me and wanted to know what that was for. I told him I could not get my money and wanted his help. I had to pull him along into the bank. I told the cashier that I had found a man that knew me. The timid young fellow remarked that he was surprised that he wanted me identified. The cashier did not know him any more than he knew me, but he counted out my money just the same.

"I had written the Board since arriving that I felt it impossible to return to my work in Prescott, and applied for an appointment to Phoenix. My request was granted, and I soon became thoroughly warranted in looking out for Baptist interests in the young city. I secured the permission of Mr. W. H. Ryder to hold services in the Presbyterian chapel in the rear of his lumber yard. The permission was courteously given and our first service was held in that house on the first Sunday in November, 1882.

"There were inharmonious elements in the Baptist circle coming to light all the while. Ivy H. Cox, in a quiet conversation with me indicated the situation. He said there were plenty of Baptists in and around Phoenix, but he doubted if anybody could ever get them together, and that he would





not like to try it. He asked me if I had any means of support while I worked with them, as that would be necessary. I could see that the fact of my being a southern man and a democrat was in my favor with my much beloved countrymen of the sunny south. At the same time I observed that the complaint of my being a poor preacher and not the man for the place came from people of northern sympathies.

"It came to light that some of the brethren wished to organize our Christian brethren with us. I mean a branch of Baptists that went off about 1825 under the leadership of Alexander Cambell. I didn't know whether the members of the Board or any part of them, would sympathize with such a movement about alien immersion as I was, and that some of them had advised me to tolerate some irregular elements being received and to teach them better afterwards. But I doubt if any of them could have been found who would fact it squarely and say that they would favor anyone being received into the Baptist Church who, in his offer to come in, would say in plain words that he was not a Baptist. If one should do that he would as well have no requirement at all to enter the Baptist Church.

"No one needed to be told that it was an unsettled state of affairs. I could read no mind or heart but my own, and of course my own deception was possible. ....The wise word of our good Brother Smith will never be forgotten, when he timidly rose to his feet in meeting and said, 'Brethren, if we organize a church let it be on a good foundation.' He felt that which was as true as God could speak. 'A house divided against itself cannot stand.' ..... An appointment was made to consider the advisability of organizing a church. I was waited upon by a committee of one and requested not to be present at that meeting. Upon inquiry I was told that they wanted to meet so as to express themselves in a free and untrammelled way. I realized that I proposed to see everything that took place in our efforts to start a Baptist church in Phoenix; especially since I suspected an unbaptistic move. Of course I expected to catch it then. Assuming the place of leader by virtue of my missionary appointment, I called the meeting to order and proceeded to state the object of the meeting. All at once I was interrupted by a motion and a second that a good brother Campbellite should preside at the meeting. The motion was carried



1 Windes, R.A., op. cit., Pg. 74

and I stepped to one side.....After it was well aired quite a while in the meeting that the circumstances were not favorable for organizing a church, the meeting scattered in confusion with nothing done."1

The arguments wore on and Mr. Windes continued to have services in the little chapel. Sometimes only two or three were present; sometimes he had to close up the house and go home without one person being present. He kept doggedly at it so strong were his convictions along Baptist lines and so strong his determination. One day Mr. Smith rode by Mr. Windes house and reined up long enough to say he thought that they should appoint a time to organize a church, that he thought their cause was a good one and for the good of that cause he wanted to offer himself. The appointment was made at the next service for the following Sunday. Seven members were enrolled after reading the New Hampshire Confession of Faith and Mr. Windes pronounced them a Baptist Church. A building was begun. The Mission Board notified Mr. Windes that they doubted the advisability of his move, for they felt he was leaving out some of the best Baptist material, and they also informed him that Dr. Gregory had been directed to go to Phoenix to look into the matter.

Dr. Gregory arrived and set about 'perfecting the organization'. Meetings were held nightly and even during the day. A good spirit was nurtured and nothing in particular went wrong. By the following Sunday there were near twenty members in the organization. Everything seemed harmonized and pretty nearly all of the Baptist material

1 Gregory, Alice L., "Pioneer Experiences in Arizona",  
unpublished manuscript, Pg. 4

2 Jordan, Stella M., "History of the Verde Baptist Church",  
The Arizona Baptist, March-April, 1933, Vol. 14, No. 6 & 8

stood together. By a motion made by Mr. Windes, Dr. Gregory was called to the pastorate.

### 3. First Church, Tucson<sup>1</sup>

The Tucson Baptist Church was organized in 1881 by Dr. Uriah Gregory. There were six charter members: Mr. and Mrs. E. Dodge, Mrs. Richardson, Mrs. Alice Simpson, and Dr. and Mrs. Uriah Gregory. The trustees were: Mr. Ben Goodrich; Colonel Paston, a pioneer of Arizona from a Baptist family of the south; Dr. Uriah Gregory and C.M.K. Paulison. Rev. Mr. Osborn from Massachusetts and Rev. O.C. Wheeler from California preached at the recognition services.

The same struggle that was beginning to repeat itself many times in Arizona reoccurred here, but as always the building was mostly paid for, spiritually and actually by the missionary family. However, the building was erected, only to have its roof blown off just as it was being completed.

### 4. Verde Church<sup>2</sup>

Since his arrival Mr. Bristow had been working in the Verde Valley with a Sunday School and Mr. Windes mentions in his biographical sketch that he went over to Verde to help Mr. Bristow organize a church. However, evidently this church organized at Middle Verde did not perpetuate itself.





The church which today is known as the Verde Baptist Church at Clemenceau was organized on August 10, 1890. At this time R.W. Windes and W.J. Melton met with the following members of the Middle Verde Baptist Church: Mrs. M.M. Hawkins and daughter and Mrs. Belle Hickey, for the purpose of organizing an Upper Verde Baptist Church. They adopted the New Hampshire Confession of Faith and the door of the church was opened. On the following Sunday, August 17, 1890, Rev. R.A. Windes baptized Mrs. M. Willard, Mrs. Annie T. Jordan and Mr. M. Campbell in the Goodwin Spring near Peck's Lake. These three became the charter members of the Upper Verde Baptist Church.

Rev. R.A. Windes was the first pastor of this church. After he left the church, it was pastorless until 1906. At that time, Rev. Eugene Keene from Texas was called as the missionary pastor. He held a revival meeting, assisted by Rev. R.D. Latter, colporter missionary for the American Baptist Publication Society. They together reorganized the church and received into membership ten new converts. After Rev. Keene left the field, the Rev. John Smith from Texas was called as the missionary pastor. This was in 1909. He remained as pastor until December of 1912. The church was again reorganized by the State Executive Secretary, Rev. T.F. McCourtney. There was a rapid exchange of pastors about one every year.

On June 25, 1916 the church was reorganized at the Willard Schoolhouse, as Clarksdale was too far away for most

- 1 Parkman, I.H., "History of the Buckeye Baptist Church",  
The Arizona Baptist, January, 1932, Vol. 13, No. 8, Pg. 6 & 7

of the members. Rev. Leo McKee was called next, and by this time the town of Clemenceau, then called Verde, was in existence and it was decided to have church and Sunday School there.

On June 25, 1917, Rev. Leo McKee, Mrs. Annie Jordan, and Miss Stella Jordan went to Jerome to talk to George Kingdon concerning a church location. The following July, Mr. Kingdon granted a lot where the church building was erected.

## 5. Buckeye Church<sup>1</sup>

In 1887 Rev. W.J. Melton and his family moved to the upper end of the Buckeye Valley. There were very few settlers in this new country at this time. The Buckeye Canal was just being completed that year. However, this old Baptist preacher became like John the Baptist - "The voice crying in the wilderness", to the few settlers that there were to hear.

"In the early spring of 1890 he and his wife gathered together some of the members of two other families, ten in all, in the old Cottenwood log schoolhouse, known as the Collins School, and there organized the Buckeye Baptist Church.

"This schoolhouse was located about a hundred yards west of the present Liberty South Methodist Church, but has been demolished for many years to give way for a modern dwelling house.

"The charter members of that church in the wilderness, for it was a wilderness indeed, the country being covered with huge mesquite trees and sagebrush, were the Rev. W.J. Melton and wife; J.L. Spain and wife and son and daughter, Jake and Fannie; I.M. Collins and wife and daughters, Mary

1 Parkman, I.H., op. cit., Pg. 6 & 7

2 Ibid.



and Marjorie."<sup>1</sup>

For about ten years, the Rev. Mr. Melton acted as pastor of the church. After he moved to Phoenix he would come down and preach for the struggling church once a month. He would drive a horse and buggy down on Saturday afternoon, preach that night and have two services on Sunday.

"A year or two after the church was organized the school district split and two new schoolhouses were built, one east and the other west a mile from the old schoolhouse. The little church moved to the one east, known as the Jackson School, where it remained until the winter of 1898.

"As it was the only Baptist Church in the valley, twenty miles long, quite a few Baptists had joined from the lower end of the valley, and one of the leading families moving away about this time, it was decided to move to the little town of Buckeye. This was approximately half-way between the settlement at the lower end and the upper end and seemed to be the logical thing to do, although there were few if any members living in the town of Buckeye at the time."<sup>2</sup>

The Rev. Mr. Melton left the church and moved to California shortly after the move to Buckeye was made. He sometimes received \$50. a year for his services and sometimes he received less. At the annual meeting in 1896, he made the statement that the church had only paid him \$25. but he would forget about the balance in order that the church might start the new year with a clean slate.

A Rev. Mr. Godfrey preached a few times for the church after Mr. Melton left. I.H. Parkman, then a boy of nineteen with an aspiration to preach, tried to hold the little church together for a time. He moved away in the summer of 1899



1 Parkman, I. H., op. cit., Pg. 6 & 7

and the church was without a pastor or leader and was inactive until 1902. In that year Rev. Lee I. Thayer came to the desert for his health and reorganized the church.

"In January of 1903 Rev. Lee I. Thayer and Rev. R.D. Latter held a revival meeting in the Palo Verde schoolhouse that resulted in the organization of the Palo Verde Baptist Church. Several members withdrew their letters from the Buckeye church to become charter members of the new organization.

"From that time on for many years the history of the two churches was much the same as they had the same pastor, with preaching once on Sunday for each church.

"Following Rev. Lee Thayer's ministry, Rev. Ray Howlett was pastor, then brethren Wollem, Tuttle and R.D. Cross. Brother Cross ministered to the church about three years. Then came brethren Bridges, Yarbrow, McCurdon, J.D. Brown, T.E. Summers, A.J. Beatty, W.S. Brown and E.H. Hayden.

"In the fall of 1928 Rev. John Losh and his good wife, of the auto Cahpel Car, came upon the scene and revived the church and led them in a building campaign for a parsonage. He was upon the field for about four months as supply pastor and was followed by Rev. J.H. Lash, who was pastor for about eighteen months. The church was again without a pastor from Oct. 1930 to Dec. of the same year when Rev. Mr. Losh, upon the call of the church returned as permanent pastor."<sup>1</sup>

An unknown friend made a gift to the church of \$500. in 1930, provided the church raised the same amount for a new church building. The church raised the money and was soon launched on a campaign for a new church home. Because of the depression it was not possible to obtain a loan and the matter was dropped temporarily until the Rev. Mr. Losh came back to the church.

1 Parkman, I.H., op. cit., Pg. 6 & 7

2 The Class Helper, March-April, 1910, Vol. 1, No. 7 & 8,  
Pg. 11

3 Ibid.

The cornerstone of the new church building was laid at a public service on Tuesday evening, June 2, 1931. Rev. John Losh, pastor was assisted by I.H. Parkman in placing the cornerstone. They sealed therein a copy of the Bible, a copy of the history of the church, a brief history of the Woman's Missionary Society, the church roll as of this date, the name of the building committee and pastor, a list of the signatures of the Sunday School people and friends, and some copies of the Arizona Baptist. Rev. J. Harvey Deere, supply pastor of the First Baptist Church of Phoenix brought a message on, "Jesus Christ, the Chief Cornerstone".<sup>1</sup>

## 6. Safford Church<sup>2</sup>

Columbus Wardlow arrived in Safford in November 1901. He had been ordained as a minister in the Baptist Church at Lockesburg, Arkansas. In this year a few Baptists were worshipping in a schoolhouse more than three miles from town. Mr. Wardlow organized the Baptists into a church. The place of meeting was changed from the schoolhouse in the country to the town of Safford.<sup>3</sup>

## 7. Yuma Valley Church

There are two accounts of the organization of the Yuma Valley Church. They differ slightly in details, but not in the date of organization.

"On October 26, 1901, a small handful of pioneer men and women gathered together under a mesquite tree to organize the First Missionary Baptist Church

1 Bailey, Victor H., letter

2 "Yuma Valley Celebrates Anniversary", The Arizona Baptist,  
Vol. 12, No. 6, Pg. 7

3 The Class Helper, November, 1912, Vol. 3, No. 12, Pg. 4



of Yuma County. There were twenty-seven charter members of which two are still members of the church.

"The first revival meeting was held under a brush arbor built of mesquite and arrowweed branches. Services were held in the different homes until the fall of 1902 when the present building was erected, with money subscribed by interested parties in the community, most of the work being donated. The first lights used were kerosene lamps hung on the walls which were replaced by gasoline lamps then electric lights were installed.

"This church has lived up to the name Missionary Baptist. It is truly the Mother Church of the Valley having established missions at Yuma, Somerton, Gadsden, Rood and Laguna. The Yuma Mission became a church in 1909 and is one of the thriving churches of the city. Somerton became a church in 1914 and is now carrying on the work at Gadsden. This is the ninth Baptist Church organized in the state."<sup>1</sup>

The other account reads:

"Yuma Valley Baptist Church, located between Yuma and Somerton, celebrated the twenty-ninth anniversary of its organization Sunday, October 26. An elaborate program for the day was arranged by the pastor, Rev. W.S. Brown and his people. This church is the mother of the churches in southwestern Arizona, and was organized as the First Baptist Church of Yuma Valley at a meeting held in the Crane Schoolhouse in 1901. The church was erected in 1902. Two former pastors were present at the services, Rev. J.H. Smith and Rev. Van Jones. One of the earliest and best remembered pastors was Rev. A.B. Tomlinson. Rev. R.P. Pope, veteran colporter, is also well remembered and highly esteemed. People present spoke of Brother Pope and his team of horses, Matthew and Luke."<sup>2</sup>

### 8. Douglas Church<sup>3</sup>

The City of Douglas was founded in 1901. Less than a year after this event a Baptist missionary was on the field and a Baptist Church was organized.

1 The Class Helper, op. cit.

2 Wood, D. S., "Lee Thayer, Arizona Pioneer Pastor and  
Missionary", The Arizona Baptist, January-February,  
1934, Vol. 15, No. 5, Pg. 4

"Before the coming of a minister the Christian work had begun and a Union Sunday School was meeting every Sunday in the little schoolhouse that stood on the present site of the Gadsen Hotel. Later the meetings were held in Library Hall and the Baptist and Presbyterian missionaries divided the preaching time having services every Sunday. After a time the Baptists began to hold separate meetings, and in the Masonic Hall, May 9, 1902, the present church was organized, by the missionary pastor, Rev. William Speer. The church soon purchased a tent and for two years worshipped therein."<sup>1</sup>

Rev. T.F. McCourtney was called as pastor of the church on March 22, 1903. They immediately began a campaign for funds to erect a building in which to worship. Winfield Scott, Judson Elliott and the Pastor were responsible for leading the Copper Queen Consolidated Mining Company to present the church with four lots upon which to erect a building. The corner stone of the new church edifice was laid in 1904. The first church conference was held in the new building on July 7, 1905. There were forty-two members present. The house was partially destroyed by lightning in a subsequent storm. However, it was repaired and dedicated on June 3, 1906. The cost of the building was \$6,000.

## 9. Palo Verde Church<sup>2</sup>

It was largely due to the labors of Rev. Lee I. Thayer that the Palo Verde Baptist Church was organized. With the help of Rev. R.D. Latter this church was organized by January 1903. The church building was completed in the fall of 1903. Lee Thayer was ordained by the Buckeye Baptist

1 Windes, R.A., op. cit., Pg. 84-97



Church and became pastor of both the Buckeye and the Palo Verde Churches. There were no railroads through this part of Arizona at this time and all of the lumber for the church building was hauled from Phoenix in wagons. Mr. Thayer drove one team and Mrs. Thayer the other. This was long before there was any bridge across the Aqua Fria River. Mr. and Mrs. Thayer lived in a tent on the grounds while the church was being built and Mrs. Thayer cooked for the men who were constructing the building.

#### 10. First Church, Globe<sup>1</sup>

Although the date given in the annual of the organization of the Globe Baptist Church is 1905, at least three accounts recorded by Mr. Windes give the date as much earlier.

After Dr. Gregory was called as pastor of the Phoenix church, Mr. Windes and his family pulled out for Globe in an old freight wagon. They went by way of Fort McDowell, Reno Pass and Tonto Basin. The Methodist Pastor at Globe received the Windes family well and took them right into his house and church. He invited Mr. Windes to preach that first Sunday. This was in the spring of 1883. Mr. Calfee, the Methodist Pastor, told Mr. Windes that the church building was owned by the Methodists, but that it had been built as a union church and that all denominations had a right to use it. Therefore, Mr. Calfee stated that he would divide the time with Mr. Windes. There was



- 1 "Baptist Work in Arizona-The Indians", The Arizona Baptist,  
March, 1926, Vol. 7, No. 11, Pg. 9

opposition in the Methodist congregation, and although, Mr. Windes thought that this would be a way to begin, the plan did not work out. Arrangement was made for the Baptists to meet in the schoolhouse. The first Sunday, twenty-five or thirty children gathered in the school for Sunday school and church. Another meeting was held in the evening by the light of two or three lamps.

In a few months, several were baptized at Wheatfields about six miles down Pinal Creek below Globe. Dr. and Mrs. Gregory came from Tucson to help and a church of fourteen members was organized.

They set about to build a chapel at once. Work was donated, money was subscribed liberally, and lots were purchased with the aid of the New York Board. A chapel valued at about \$2500.00 was dedicated before winter.

After many discouragements the Windes family moved away and the church lay dormant until it was evidently reorganized in 1905.

## 11. Hopi Churches, First and Second Mesa<sup>1</sup>

The first work by the Baptists in Arizona among the Indians was begun in 1894, when the Rev. Curtis P. Coe came to Hopiland. He came at the invitation of C.W. Goodman, who was the Superintendent of the Indian Schools and reservation.

The first Indian Baptist church in the state was on the Second Mesa, Toreva, Arizona. It was organized on

1 The Arizona Baptist, May-June, 1935, Vol. 17, No. 1, Pg. 1

2 Ibid.

May 19, 1907. The second church organized was the First Mesa Hopi church at Polacca, Arizona. This church was organized on September 1, 1907.

The work was begun by Miss Mary McLean some years previous. Miss Abigail E. Johnson joined her and together they labored and brought about the organization of the two churches.

By 1926 both churches had fine buildings with a home for the missionaries. From the beginning, the work has been under the auspices of the Woman's American Baptist Home Mission Society. Rev. Curtis Knix Shoup, the first missionary Pastor came to the field on April 1, 1926.

## 12. Winslow Church<sup>1</sup>

On July 28, 1915, the First Baptist Church of Winslow was organized with eight charter members.

"Those assisting in the organization were: the State Secretary, Rev. T.T. McCourtney, Rev. R.P. Pope and wife, Rev. V.A. Vanderhoof and family. The charter members were: Mr. A.O. LaPrade and wife, Mrs. M. J. Vaughn, Mrs. Mattie McNair, Mrs. John Hughs, Mrs. M.C. LaPrade, Mrs. Margaret Carr and Mrs. Gillia Hosler.

"The church was organized in a store building on Front Street. While here, the church bought a lot, 75 x 142, at the corner of Warren Avenue and Aspinwall Street for the sum of \$1,000. A parsonage and church building were erected here later. These buildings were valued at about \$18,000."<sup>2</sup>

- 1 "Baptist Church at the Gate to Mexico", The Arizona Baptist, January-February, 1935, Vol. 16, No. 4, Pg. 7



### 13. Nogales Church<sup>1</sup>

With a nucleus of only eight members, the Baptist Church of Nogales was organized on the 6th day of May 1917. This was done under the leadership of Rev. R.P. Pope. A lot was secured and the erection of a church edifice was soon begun. By February 17, 1918, a brick chapel was completed, equipped and ready for dedication. At that time, the estimated value of the church was \$5,000. The Rev. Mr. Pope served as Missionary Pastor of the church for three or four months. When the work was well established, he was succeeded by Rev. Wayne Robinson, who only supplied for a few months. Rev. W. J. Gordon assumed the pastoral charge on January 1, 1918.

The membership of this church has never been very large. This is due largely to the foreign population. Also, the other people are of a transient type, who are employed by the Government and transferred at will by them.

### 14. First Church, Willcox

"The new Baptist church at Willcox, Arizona was dedicated on Sunday, September 2, 1919. The sermon was preached by Rev. George M. Lehigh of Phoenix First Church. The dedicatorial prayer was offered by V.A. Vanderhoof of Scottsdale, our Sunday School field worker.

"Dr. Lehigh announced for Brother Pope, the pastor, that sufficient funds had been raised to meet all expenses incurred for the erection of the new building and that no money need be raised, and that the dedication might proceed at once.

- 1 Arizona Baptist Bulletin, October, 1919, Vol. 1, No. 7  
(no page numbers in Bulletin)
- 2 Vanderhoof, V. A., letter, February 7, 1944 (Material  
taken from church minutes)

Dinner was served in the church yard from well-filled baskets, a joy to all.

"The new church, in both efficiency and looks, would be a credit to any community. The good work that Brother Pope and his good wife have done in Willcox, Gleeson and other parts of the valley, was shown by the fact that when Brother Pope offered his resignation, all said: 'NO!' When a petition signed by members of his church and by the towns' people was read asking them to remain, Brother and Sister Pope withdrew their resignation. The church granted them a vacation of a month in which to rest up.

"Dr. Lehigh assisted Brother Pope in a revival effort of a week. Many people were helped. Some Christian people acknowledged sin and neglect of duty and promised to be more faithful. There was one conversion of which we know and five more were added to the church."<sup>1</sup>

## 15. Casa Grande Church<sup>2</sup>

On March 12, 1920, Rev. T.M. Smith of Phoenix, a Colporteur-Missionary of the American Baptist Publication Society of Philadelphia, the American Baptist Home Mission Society of New York and the Arizona Baptist Convention began work in Casa Grande. On April 20, four lots were purchased as a future church site. On June 27, a Sunday School was organized with G.L. Young as Superintendent. On Sunday July 4, the Rev. Mr. Smith led the Baptist people who were present in the organization of the First Baptist Church of Casa Grande with 20 charter members. On July 11, the following Sunday, the first 7 persons were baptized.

It was voted to erect a church building and a building committee was appointed on July 25. On Thursday July 29, the ground was broken for the foundation and on September 12,

- 1 "Madison", The Arizona Baptist, March-April, 1935, Vol. 16,  
No. 6, Pg. 4
- 2 AAyala, Carlos, personal interview, 1940

the first service was held in the new building.

Rev. N.A. Coxy, the first pastor of the church, was called on December 29. He accepted the call and moved his family on the field January 7, 1921.

In 1937, the church building burned and in the spring of 1938 a new building was erected.

#### 16. Madison Church, Phoenix

"The Madison Baptist Church was organized May 3, 1922, by a small group of men and women who believed that such an organization 'Would further the cause of Christ in which we glory and be the means of gaining better and greater results from our efforts, to the good and salvation of those around us'. Seven persons signed this statement."<sup>1</sup>

#### 17. Mexican Church, Phoenix<sup>2</sup>

Mr. Carlos Ayala came to Phoenix in September 1917. Soon afterwards, Jose Snachez, Rev. Pablo Villanueva, Manuel Cuellar, John B. Blair, and Mr. Ayala and families started a Sunday School for the Mexican people using the Immanuel Church building at Fourteenth and Adams Streets. This was continued until both Sanchez and Villanueva left Phoenix.

Early in 1919, Mrs. Martha Knowles came to Phoenix to work among the Mexican people, and started a Sunday School. She did much visiting, nursing, etc. among the Mexicans and the work grew until it was too large for her to handle. Early in 1920, Rev. and Mrs. Marion Garret came to assist Mrs. Knowles. Classes in English and Bible



- 1 Arizona Baptist Bulletin, March 1924, Vol. 5, No. 12  
(no page numbers in bulletins)

were taught. Mr. Villanueva returned as colporteur.

When Mrs. Knowles first came she rented a small building at Eleventh and Madison Streets and later after Mr. Garret came they rented a place at 723 E. Washington Street for several months. The property where the Christian Center now stands as purchased in the latter part of 1920.

Mr. Garrett had the Baptist Mexican people join the First Baptist Church. In the beginning they joined as a group. When the Mexican Baptist Church was organized, in 1922 they obtained their letters in a body.

#### 18. Mexican Church, Glendale<sup>1</sup>

A Mexican Baptist Church was organized at Glendale on Sunday afternoon March 2, 1924. Dedicatorial services were held at this time for the new Mexican chapel. The First Baptist church of Glendale dismissed by letter forty-three Mexican members to be charter members of the new Mexican Baptist church. The church covenant was read and the Mexican members present came to the front and united to form their new church organization. Executive Secretary Morton led in prayer for the new church organization. The newly formed church unanimously called Carey B. Tooms as their pastor.

This dedicatorial service marked another milestone in the Mexican work. This work among the Mexicans in Glendale was started by the First Baptist Church. The men of this church secured the full-time services of Miss

1 Arizona Baptist Bulletin, op. cit.

2 "Baptist Work in Arizona-The Indians", The Arizona Baptist,  
March, 1926, Vol. 7, No. 11, Pg. 9

Elsie Elliott to work among the Mexicans. It is largely through her labors that the Glendale Mexican church was organized.

"Dr. Morton reported on the cost of the building as follows: Material \$1,250.59, labor \$1,330.16, a total of \$2,580.75, this being paid for by the Arizona Baptist Convention with the exception of \$104.00 which was given by the Mexicans themselves. The church was formally dedicated to the use of the Mexicans and the worship of God by two prayers, one in English by the Rev. E.G. Butler, Pastor of the First Church; the other in Spanish by Rev. E.R. Brown, Director of Mexican work. Miss Elliott gave an expression of her joy in seeing this realization of her dreams, the work, and the prayers of those who were interested in the beginning of this work, and exhorted the Mexican members to be faithful in all things. Mrs. Morton and Miss Elliott sang a beautiful duet in Spanish, which was greatly appreciated. Mr. Brown remained during the week until the 9th, holding special meetings in which 10 Mexicans made profession of faith, 3 of whom were baptized Sunday night, the 9th, by Pastor Tooms, and 2 more after seeing the baptism signified their desire of obeying the Lord in this symbolical ceremony."<sup>1</sup>

## 19. Bethany Church, Indian<sup>2</sup>

The work among the Yavapia Indians began in 1920. This was at the time when the Rev. William J. Gordon became pastor of the churches in the Verde Valley. As a result of his ministry several of the Yavapais and the Mojave-Apaches were converted. They became members of the white church. However, when large numbers of them were later moved to Clarkdale, Mr. Gordon organized them into an Indian church known as the Bethany Baptist Church. Mr. Gordon served as their Pastor for a year.

- 1 "Glad Tidings Baptist Church, Flagstaff", The Arizona Baptist, May-June, 1935, Vol 16, No. 1, Pg. 1



At this time, they called Jugo Bonnaha to the pastorate. Hugo was ordained to the gospel ministry on January 26, 1926.

## 20. Flagstaff Church<sup>1</sup>

The Baptist Church at Flagstaff was organized on October 10, 1926. It was first known as the Glad Tidings Baptist Church. The railroad chapel car "Glad Tidings" had been condemned for use on the railroads about a year previous to this date. The American Baptist Publication Society and the American Baptist Home Mission Society donated this chapel car to the Arizona Baptist Convention. It was placed on a siding in Flagstaff near the Cady mill. The state colporter, V.V. Vanderhoof, was sent to organize a Sunday School in this car. It was had work trying to build up a Sunday School in this out-of-the-way spot in Flagstaff. Often those who came had to fight their way through deep mud and snow.

"In September, 1926, a meeting was held in the D.A. Headrick home and the following persons were appointed a committee to consider the organization of a Baptist church, and to look for a more central location for the chapel car: D.A. Headrick, S.J. Paxton, Mrs. Doc Yow, Mrs. Joe Higginbotham and John C. Potts.

On Sunday morning, October 10, 1926, there were 26 present at Sunday School, who stayed to a business meeting after the session, 15 of whom were qualified Baptist voters. Mr. Vanderhoof was elected Moderator and Mrs. Joe Pyland, clerk. It was unanimously decided to organize those present into a Baptist Church and the name of the Gospel car "Glad Tidings", was chosen to be

1 "Glad Tidings Baptist Church, Flagstaff", op. cit.

the name of this new organization."<sup>1</sup>

The chapel was removed from its tracks in the spring of the next year. It was moved across town to the location on the corner of Cottage and Beaver Streets. Although, the car was in transition for a period of four weeks, regular services were held each week wherever the car happened to be.

Mr. Vanderhoof was transferred to other work in the state in August of 1927. The church called its first pastor in June of 1928. Rev. James Graham assumed his duties here on July 1st. Although, the church prospered he only stayed for four months. Various ministers preached during the ensuing winter and summer. Mr. Walter E. Sparks preached for five months and Mr. and Mrs. John L. Losh, who were with the Chapel Auto Car, took charge during the summer.

The church called its second pastor, Robert William Dixon in September, 1929. Mr. Dixon was attending the State Teachers' College at Flagstaff and came as student pastor. He was ordained to the gospel ministry in December, 1929. The service was held in the chapel car.

The church moved to the Seventh Day Adventist church one block south of the chapel car. For a while, the two churches used the same building, the one on Saturday and the other on Sunday. However, in the fall of 1931, the Baptist church made arrangements to purchase the property and every thing usable was removed from the chapel car and the car itself was demolished.

1 The Arizona Baptist, November, 1932, Vol. 14, No. 4, Pg. 1

2 Ibid.



## 21. First Church, Duncan<sup>1</sup>

On Tuesday evening October 4, 1932, representatives of four Baptist churches met with the newly organized First Baptist Church of Duncan. The purpose of the meeting was to grant recognition to the new church and to assist in the completion of the organization.

Rev. Silas A. Hough presided during the business session. He has been elected moderator of the new organization

"The recongition council was organized by the selection of Rev. W.C. Taggart of Safford as chairman and Rev. Fred Pulliam of Clifton as clerk. The First Baptist Church of Safford was represented by Mr. H.M. Crotz, Miss Verle Crotz, and Rev. and Mrs. W.C. Taggart. Rev. and Mrs. V.A. Vanderhoof of the Scottsdale church participated. From the First Baptist Church of Clifton came Mr. J.F. O'Neil, Mrs. A.C. Stanton and Rev. Fred Pulliam. The First Baptist Church of Phoenix was represented<sub>2</sub> by the convention Secretary, F.W. Starring."<sup>2</sup>

The minutes of the organizational meeting which took place on October 2, 1932 were read. The name chosen was the First Baptist Church of Duncan. A list of twenty charter members received by letter and four by statement of faith were read. Besides this charter membership roll, there are three candidates for baptism. A motion was made and passed to recognize this group as a duly organized Baptist Church and to commend the church to the fellowship of the Arizona Baptist Convention.

It was decided at this meeting to send greetings to the Board of Managers of the Arizona Baptist Convention, assuring



- 1 Basoco, Andres, "Mexican Baptist Work, Tucson, Arizona", unpublished manuscript .

them of the purpose of this church to seek the fellowship of this group of churches affiliating with the Northern Baptist Convention.

## 22. Mexican Church, Tucson<sup>1</sup>

In the month of July 1910, Andres Basoco was moved by the Executive Secretary from Yuma to Tucson to begin missionary work among the Mexicans. He started by distributing literature from house to house and read the Bible in the homes where he was permitted to do so. In August, he rented a house with three rooms. He and his wife lived in two of them, and in the third they began holding meetings. They were so successfull that soon the room was filled to overflowing, and many people gathered at the door to hear the gospel. The Arizona Baptist Convention had purchased a lot on Mayer Street and a house of worship with the capacity of one hundred chairs was built.

In 1912, Miss Mary Norgard came from New York as a missionary among the Mexicans of Tucson. A Mexican Baptist church was organized in that year.

## 23. Grace Church, Willcox

This church has had a very disturbed history. It is at the time of the organization of this church, that the story of the Pastor taking his stand at the door of the church with a shotgun and forbidding anyone who was affiliated with the Northern Baptist Convention to cross the threshold,

- 1 Williams, D.A., letter, February 6, 1944
- 2 Arizona Baptist Annual, Forty-fourth Session, May 6-10, 1936, The Arizona Printers, Inc., Pg. 10
- 3 Arizona Baptist Annual, Forty-eighth Session, May 1-4, 1940, Allied Printers, Pg. 6

is said to have occurred. The twist of the story depends on the interpretation of the relator. Nevertheless, a letter from the present Pastor, D.A. Williams, reveals to me the following facts, among much local color.

Mr. Williams came into the town of Willcox, affiliated with the New Mexico branch of the Southern Baptist Convention and preached a few times in the First Baptist Church and also did some work with a Mexican mission. Differences of opinion arose in the First Church in regards to the work of this man. The result was that some of the members of the First Baptist Church rented a discarded Mexican schoolhouse in which Mr. Williams organized a Sunday School and a Prayer Meeting about the first Sunday in October, 1934. About the middle of October at a prayer service, the people expressed their desire to organize a church. On the following Sunday, October 21, 1934, they met and organized. There were 17 charter members and they called themselves the Grace Baptist Church. They extended a call to Mr. Williams as Pastor.<sup>1</sup> In 1935, the church applied for membership in the Arizona Baptist Convention and was accepted in 1936.<sup>2</sup>

#### 24. South Phoenix Church

"On November 29, 1939, a Baptist church was organized in South Phoenix. This new church, the South Phoenix Baptist Church, has a membership of seventy and a Church School attendance of a hundred and fourteen.... The church under the able leadership of the Pastor, Rev. George Probert, is proceeding to build the first unit of a \$25,000 building program."<sup>3</sup>

1 Arizona Baptist Annual, Twenty-sixth Session, April 11-14,  
1918, R.A. Watkins Printing Co., Pg. 23

2 The Arizona Baptist, February, 1941, Vol. 23, No. 6, Pg. 5 & 6



## 25. Chloride Church

The Chloride Baptist Church was first organized on June 24, 1917. They started with 7 members and doubled their membership within less than a year. A \$3,000 chapel was erected with no debt except \$250, which was a loan from the Home Mission Society! This church flourished well until about the middle twenties.

Nothing more was heard from the Chloride church until, in 1940, the State Secretary spent about a week in Chloride assisting Mr. Robert Ulrich in visiting and making a survey of the town. They held evangelistic services each night. The little church was filled each evening and there was interest from the very first service. Sunday morning, as a fitting climax to the services, a Baptist Church was organized. It was named the First Baptist Church of Chloride with approximately 30 charter members. The following officers were elected: Deacons: Audis Short, Clarence Tibits, Merle Kilman; Clerk: Mrs. Lois Daily; Treasurer: Mrs. Dorothy Tibits; Pianist: Mrs. Irene Ulrich; Assistant Pianist: Mrs. Dorothy Tibits. They extended a unanimous call to Rev. Robert Ulrich to become their Pastor.<sup>2</sup>

## 26. First Church, Williams

"In 1940, Mrs. B.O. Henderson of Williams was teaching two Bible classes. One was a group of young married women, and the other a group of high school boys and girls. These classes met at the homes of the different members and teacher. A desire to have a building of their own in which to meet and worship was expressed by both groups. A large

- 1 Walter, Dorothy, letter, February 28, 1944
- 2 Minutes of the Arizona Baptist Association, Sixth Annual Session, April 1-3, 1898, Gazette Job Office Print, Phoenix, Pg. 13
- 3 Minutes of the Arizona Baptist Association, First Annual Session, April 4-5, 1893, Herold Book and Job Offices, Phoenix, Pg. 13
- 4 Arizona Baptist Annual, Twenty-first Session, April 3-6, 1913, Pg. 49.
- 5 The Arizona Baptist, March-April, 1935, Vol. 16, No. 6, Pg. 4.

dwelling house which was vacant at this time was rented for one year for this purpose. During the next few months the Baptists and some of the other Christians of the two groups prayed that the Lord might somehow use them to start a Baptist Church in Williams from that group, using the rented building as the Church. That prayer was answered, and enough people were interested to enable us to make the first payment on the building and lot. Then came Miss Mary Murray (Missionary), whose consecrated life and cheerful manner caused a desire to organize so that work could be better accomplished for the Master. With the assistance of Dr. J.M. Newsom, State Missionaries, and the First Baptist Church of Flagstaff, Arizona, the First Baptist Church of Williams was organized September 5, 1941 with 23 charter members. Paul T. Coulombe was the first Pastor."<sup>1</sup>

#### D. Other Active Churches

There are twenty churches, which did not respond to an inquiry as to their history. Some of these were among the very earliest churches organized.

Tempe was organized in 1887 and was one of the four churches who met at Phoenix to form the Arizona Baptist Association in 1892. The Sixth Annual Session was held at the Tempe Church in 1898. Tempe Church had at this time 60 members.<sup>2</sup>

Mesa Church was organized in 1892 and was also represented at that first Associational meeting.<sup>3</sup>

Besides the Globe Church two other churches were organized in 1905: the church at Bisbee and the church at Clifton.<sup>4</sup> The First Baptist Church of Glendale was organized in 1906 as a result of the efforts of Rev. Lee I. Thayer.<sup>5</sup>

- 1 Arizona Baptist Annual, Twenty-first Session, April 3-6, 1913, Pg. 49
- 2 Bailey, Victor H., letter
- 3 Arizona Baptist Annual, op. cit. Pg. 34
- 4 Arizona Baptist Annual, Twenty-sixth Session, April 11-14, 1918, R. A. Watkins Printing Co., Phoenix, Pg. 23
- 5 Arizona Baptist Annual, Thirty-sixth Session, May 9-13, 1928, Pg. 14
- 6 Arizona Baptist Annual, Forty-third Session, May 15-19, 1935, The Arizona Printers, Inc., Phoenix, Pg. 14
- 7 Arizona Baptist Annual, Forty-ninth Session, May 7-10, 1941, Allied Printers, Phoenix, Pg. 13



In 1908, The West End Baptist Church in the suburb of Phoenix was organized.<sup>1</sup>

The Yuma Valley Church carried on missionary enterprises at both Somerton and in the town of Yuma. In 1909, the mission at Yuma was organized into the First Baptist Church of Yuma, and in 1914, the mission at Somerton also became a church.<sup>2</sup>

The Committee on New Churches at the 1913 Annual Session, recommended both the Scottsdale and the Miami Church for admission to the Arizona Baptist Convention.<sup>3</sup>

The Immanuel Baptist Church of Phoenix was organized, September 6, 1917, and in one year they grew from fourteen to forty-five members.<sup>4</sup>

The 1928 Annual carried the following notice:

"The committee also recommended that the Church at Linden known as the Burton Baptist Church be recognized and their delegates seated in the Convention."<sup>5</sup>

This church was organized in 1927.

The Olivet Church of Phoenix was organized in 1932 and the Superior Church in 1934.<sup>6</sup>

At the 1941 Convention, the Committee presented the Grace Baptist Church, Phoenix, the Community Baptist Church, Gila Bend and the Sixteenth Street Baptist Church, Phoenix for affiliation with the Convention.<sup>7</sup>

The story of the beginnings in the Arizona field is not yet told. There are still many communities where there





is no Baptist Church. New churches are being organized each year and the need is still great for more workers in the field.













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